

Субхашита Самграха. Часть 3

Ведическая интуитивная наука – 6: авидья (8)

Несмотря на то, что глубокий сон содержит духовный потенциал во всей своей полноте, это ощущение темноты, которое существует исключительно из-за того, что грубая оболочка тела и разума стали неактивными под влиянием статичной силы. В результате этого состояния для такого человека не только невозможно воспринимать или чувствовать что-то, исходящее из внешнего мира, своими моторными и сенсорными органами, но даже самскарamuлака (реакции) или пратьямулака (изначальные) сны становятся невозможными. Поэтому, если между глубоким сном и бессознательным состоянием при физиологическом рассмотрении присутствует разница, психологически разницы нет.

During sleep, in spite of the spiritual potentiality in fullest measure, it is the sense of darkness, that practically exists because in that state the cruder sheaths of the body and mind become inert due to the influence of the static force. As a result it is not only impossible for such a person to perceive or sense anything of the external world through the media of sensory or motor organs , but even [[saṁskāramūlaka [reactive] or pratyayamūlaka [original]]] dreaming becomes an impossibility. This is why, although physiologically there is a difference between sleep and unconsciousness, psychologically there is none.

*Anubhūtermáyā ca tamorūpānubhūtesttade'tajjādaṁ mohātmakamanantaṁ
tucchamidaṁ rūpamasya asya vyainjikā nityanivrttāpi mūdhaerātmaeva drśtā*

Sleep is the condition of highest passivity. After this condition when dream comes, the sense of inertness diminishes. In this case the Manomaya Kośa or the subtle mind becomes active and only the Kāmamaya Kośa or the crude mind remains inactive . In the wakeful state the sense of inertness is even less and so in this state the crude mind also is awakened. This awakened state is also under the sway of Prakṛti or Māyā . The effort to reach the spiritual or supreme state of consciousness from this so -called awakened mental state , is called Sādhana. The indication of this condition will come through the fight with Avidyā . After defeating Avidyā and finally giving up Vidyā too , you will have to establish yourselves in the Supreme state . There are two more methods of fighting against Avidyā , those of Vāmācāra and Dakṣīnācāra.

What is Vāmācāra? It is the reason[[ing]] that “Target or no target I shall go on fighting against the darkness of Māyā and after her defeat She will help realize my cherished desire”. Such a sādhanā is called vāmācārī . In such type of Sādhana there is tremendous possibility of danger or downfall . In the majority of cases vāmācārīs , before realizing their cherished desire, often abuse their power which was gained through their fight with Avidyā. As a result he falls an unwary victim to more darkness and more inertness until he is gradually reduced to the level of bestiality. Thus, it is meaningless to try to attain victory over Prakṛti without a specific goal. What progress can one expect in individual or social life through such an aimless pursuit?

And what is Dakṣīnācārī : A Dakṣīnācārī wants to win over Prakṛti through entreaties and importunities. He or she begs, “O Prakṛti! Remove Thy darkness and make way for me.”

*Tvaṁ vaeśṇavī shaktiranantaviirya
Viśvasya bijjaṁ paramāsi Māyā*

*Sammohitaṁ devī samstametad tvam̐ vae
Prasannā bhuvi mukti hetuh.*

“O Máya! Thou art the power of Lord Viśnú – the all-pervading Power. Thou art the prime cause of the whole universe. This heterogeneous world is evolved by the Static Force. So thou art the seed of the world, the Supreme Force. Every entity of the world is hypnotized. May you be propitiated and become the cause of my emancipation (Mukti).”